

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Report: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 39 Vol. XXXII.

Tuesday, September 27, 1870.

Price One Penny.

THE NEWMAN-PRATT DISCUSSION.

[CONTINUED FROM PAGE 600.]

It appears, however, that some members of that important body, the great public, were disappointed and chagrined at the prospect of a failure of the much talked of discussion, and they accordingly proceeded to goad the doctor up to the sticking point. Five of them wrote to him, asking him whether it was a fact that he was unwilling to debate the question of polygamy then and there, as such was the impression which the Salt Lake papers conveyed. The Doctor, thus crowded into a corner and put upon his mettle, wrote to President Young, Aug. 9, declaring his (Dr. Newman's) readiness to meet President Young, challenging him to debate the question, "Does the Bible sanction Polygamy?" and suggesting that he appoint two gentlemen to meet Rev. Dr. Sunderland and Dr. J. P. Taggart to make all necessary arrangements for the discussion.

President Young answered Dr. Newman the same day, accepting the Doctor's challenge, Professor Orson Pratt or Hon. John Taylor to act as his (President Young's) representative in the discussion. President Young also stated that he would furnish the place of holding meeting and appoint two gentlemen on his part to assist in

making the necessary arrangements, that he wished the discussion to be conducted in a mild, peaceable, quiet spirit, and that the congregation decide for themselves. Messrs. A. Carrington and Jos. W. Young were appointed accordingly to meet with Messrs. Sunderland and Taggart to arrange preliminaries for the discussion.

Dr. Newman wrote to President Young, same date, notwithstanding his (Dr. Newman's) previous statement that he went to Salt Lake City to discuss with President Young or his representative, that he (Dr. Newman) challenged President Young and not Orson Pratt or John Taylor, that as President Young had declined to discuss in person he (Dr. Newman) might reasonably rest the case, but that he was prepared to take the negative of the question, "Does the Bible sanction Polygamy?" if Orson Pratt was prepared to take the affirmative, and Messrs. Sunderland and Taggart would meet Messrs. Carrington and Young accordingly.

President Young wrote to Dr. Newman that he understood the representatives of the disputants had been unable to come to a decision respecting the wording of the subject of de-

bate, that the Doctor was the challenging party, that in Washington he had assumed to prove that the Bible condemned polygamy, that his representatives refused to have any such question discussed now, but that, sooner than the discussion should fall through, Mr. Pratt would not press for the Doctor's original proposition, but would accept the question in the new form since put by the Doctor.

It appears that Dr. Newman wished first for each disputant to speak three hours on alternate nights, then two hours were proposed, then one and a half. Professor Pratt first wished each meeting to be two hours long, each disputant speaking half an hour alternately, or that each speaker occupy an hour alternately each day, Dr. Newman to speak either first or second, as he might choose. Dr. Newman would not agree to either of those propositions.

Understanding that arrangements for a discussion had failed, President Young wrote to Dr. Newman, Aug. 11, again tendering the use of either of the Tabernacles to him to deliver one or more lectures upon the subject of a plurality of wives, the Doctor to choose the number and length of his lectures and the time of day to deliver them.

Dr. Newman's representatives wrote to Professor Pratt's representatives, Aug. 11, that the Doctor, "for the vindication of truth," would accept Professor Pratt's proposals that each disputant speak an hour each day, although the Doctor considered he would labor under the disadvantages of immense odds.

Professor Pratt's representatives wrote to Dr. Newman's representatives that as the Doctor thought that the Professor had a great advantage, in having to speak second each day, if the Doctor would take the affirmative of his own original proposition, "that God's law condemns the union in marriage of more than two persons," he (Professor Pratt) would cheerfully take the negative and speak last, notwithstanding all the imaginary disadvantages thereof.

The representatives of both gentlemen again met and the following con-

ditions for the discussion were agreed upon—

"CONDITIONS AGREED UPON BY THE UNDERSIGNED FOR THE DISCUSSION ON POLYGAMY BETWEEN PROF. ORSON PRATT AND DR. J. P. NEWMAN.

"First.—The question to be discussed is—'Does the Bible Sanction Polygamy?' Prof. Pratt to take the affirmative and Dr. Newman the negative.

"Second.—The Bible in the original and English tongues shall be the only standard of authority in this debate, the disputants, however, being free to quote from any other works or sources of information.

Third.—The place for holding the discussion shall be the New Tabernacle.

"Fourth.—There shall be three sessions on three successive days, each session to continue two hours—that is, giving each disputant one full hour at every session, the affirmative to have the first hour and the negative to have the last hour. The first session to be held on Friday, Aug. 12, 1870, at two o'clock p.m., and the second and third sessions at the same hour successively, on Saturday and Sunday, the 13th and 14th of the present month.

"Fifth.—There shall be three umpires, one to be chosen by Prof. Pratt, one by Dr. Newman, and a third by these two, and the three shall unitedly preside at the discussion, preserve its dignity and decorum, and enforce the usual rules which govern parliamentary debate.

"Sixth.—No manifestation of dissent or approval shall be permitted during the progress of the discussion, nor shall either disputant be interrupted by the other while speaking for any cause whatever. Corrections of statements or misunderstanding shall be made in the body of the subsequent reply.

"Seventh.—Each disputant to have his own reporters, and another assistant in the labors of the debate; but such assistant shall take no part in the speaking.

"Eighth.—The Tabernacle and necessary attendance to be furnished free of charge, and children under eight years of age not to be admitted.

"Ninth.—At the close of the debate no formal decision to be taken.

"Tenth.—Each session to be opened and closed with religious exercises, under the direction of the speakers.

"Eleventh.—In preparing an account of the discussion for the press, each side shall be at liberty to choose his own organs and publish his own report; but no published report shall be accepted as correct unless subjected to the inspection of the respective parties and countersigned by the umpires.

"On the part of Professor Pratt:

"ALBERT CARRINGTON, JOS. W. YOUNG.

"On the part of Dr. Newman:

"B. SUNDERLAND, JNO. P. TAGGART.

"Salt Lake City, Aug. 12, 1870.

"We, the undersigned, hereby certify that Prof. Pratt has designated as Umpire on his part, Judge Z. Snow.

"ALBERT CARRINGTON,

"JOS. W. YOUNG.

"We, the undersigned, hereby certify that Dr. J. P. Newman has designated as Umpire on his part, Judge C. M. Hawley.

"B. SUNDERLAND,

"JNO. P. TAGGART."

The *Deseret News* thus introduces the discussion to its readers—

"At two o'clock yesterday afternoon (Aug. 12) Professor Pratt and Dr. Newman, with their friends and the umpires, met in the stand of the New Tabernacle, the two former gentlemen prepared for the discussion of the question, 'Does the Bible sanction Polygamy?' An audience of three or four thousand, at least half of which was of the gentler sex, [assembled]. At a few minutes past two, the audience was called to order by Judge C. M. Hawley, the umpire of Dr. Newman on the Negative, he (fortunately we presume) being absent from his district at this juncture—and Elder John Taylor offered the opening prayer. The same umpire, who somehow or other had got the idea that he was the master of ceremonies on the occasion, and that he would relieve the umpire of the Affirmative side from all his duties, then introduced Professor Pratt to the audience, which, as the Professor was so well known

and the umpire almost unknown, created a slight titter, which, however, speedily subsided, and the assemblage listened quietly to the

"ARGUMENT OF PROFESSOR ORSON PRATT."

As we cannot publish the whole of the discussion, we shall condense the speeches of the two disputants, giving the pith only of their arguments.

Elder Pratt stated that he had been unaccustomed to debating, having only held one or two debates in his life, the last one, he thought, was in the city of Edinburgh, about 30 years ago.

He first called attention to Deut. xxi, 15—17. That law, given by the Lord through Moses, must be a sanction of a plurality of wives, for it was given to regulate inheritances in such families, where there were wives contemporary as well as successive. As plurality of wives was no where condemned in the law of God, we had a right to believe from that law that plurality of wives was just as legal and proper as the marriage of a single wife. They were acknowledged as wives in the passage—"If a man have two wives." The house of Israel were not at that time exclusively monogamic nor exclusively polygamic. He referred to the existence of the principle concerning the rights of the first-born in monogamic and polygamic families prior to the date of the law quoted. The rights of the first-born were acknowledged, in both polygamic and monogamic families, before that law was given. The house of Israel was founded in polygamy. From the two wives of Jacob, and the two hand-maidens that were also called his wives, descended the twelve sons from whom the twelve tribes of Israel sprang. Polygamy having existed with Israel or Jacob, was continued from generation to generation, and those laws were intended to regulate an institution already in existence.

Elder Pratt then referred to Exod. xxi, 7—10. This evidently sanctioned the taking of another wife, while the first was still living.

Deut. xxv, 5—10 was next referred to. This law of a man being required to marry his brother's widow was general and binding upon all near kinsmen dwelling together. Unless

it could be proved that the law was not general, it not only sanctioned but commanded polygamy. This law must have made a vast number of polygamists in Israel, and the Christian religion must have admitted these polygamists into the church, for they could not be justified if they refused to obey that law. If they, through their obedience to God's law, had been cut off from the Gospel, would it not have been inconsistent and unjust? As there was no law, either in the Old or New Testament, against polygamy,

and as polygamy was commanded by the law quoted, we must come to the conclusion that it was a legal form of marriage—we cannot come to any other conclusion. Whether the men were righteous or wicked, it did not affect the legality of their marriage with one or two wives. It would not do to condemn monogamy because Cain was a murderer, nor polygamy because Lamech was a murderer. The polygamic marriage of Lamech was on as good ground as the monogamic marriage of Cain.

[TO BE CONTINUED.]

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

(CONTINUED FROM PAGE 599.)

You strongly condemn those women who marry profligate men and who harshly judge their more flagrantly erring sisters. Perhaps it is natural, certainly it is customary, for women to speak harshly of the faults of individuals of their own sex, often more harshly than of the faults of many of the other sex. Men too, as the world goes, are exceedingly severe upon the sins of women. I greatly esteem a virtuous and sensible woman. But you will be pleased to excuse me if I speak leniently of the faults of many, I will not say all, of those women who are not so virtuous and sensible as they should be. It is one of my weaknesses, for which I think I have good excuse. Besides, what if I have a slight weakness that way? You know there are plenty of men who are not so constituted, and who will far more than make up for my possible defects in that particular. If I err a trifle one way, my error is on the right side, and you are well aware that the majority of men err grievously on the other side. But I have good company on my side.

I am sure the instincts, desires, and proclivities of women generally are purer than are those of men. I am sure women are more in favor of marriage than men are. You will confess that, as things go, the laws and customs of England very inadequately provide for the proper gratification of woman's strong desire for marriage,

and this may be one reason why women are so ready to marry profligate men. Other men for husbands are not available, so the women accept the best they can get, thinking that an indifferent husband is better than none. You know we can't all have the best of everything. At least in monogamous countries all women can't have the best husbands.

You will not deny that under the most favorable social conditions woman suffers, in many ways, for the good of the race, so very much more than man, that she is fully entitled to his kindest and most sincere and active sympathy. You will also admit that, under disreputable conditions of association, to the woman's physical sufferings are in most cases added mental sufferings of the most poignant kind, that consequently her physical sufferings are aggravated rather than mitigated, and that, except in cases of which I need not speak more explicitly, the man shares neither the physical nor the mental suffering. Then it is so generally the cowardly custom of society to visit all, or nearly all, the conventional punishment upon the devoted head of the suffering woman. So that how, if I have a drop of the milk of human kindness in my nature, can I do less than look more leniently upon the frailties of women than upon the vices of men? When the men become manifestly better than the women, then will be the time for me to

be forward to censure the women, but that time is not now, as I believe you will acknowledge.

Now, mind you, I do not hold that women are faultless, that they do no wrong, that they never act foolishly. Nothing of the kind. I merely say that I believe, and I think with very good reason, that women are better and more disposed to do right than men are. Therefore, as a man, it does not become me to be forward to censure women. Besides, as men manifest so much more cause for censure, it would take more time than I can spare for the business of censuring both sexes. I can scarcely get time to find words competent to express my indignation against the rascally conduct of the men. Few people do strongly censure both sexes, as you are aware that most of those who censure the women so severely, are rather mild spoken towards the men. Now I very sincerely commend you because, although you are severe upon your own sex, you by no means spare mine. Generally the men are spared a great deal too much, and I am really glad you lay the stripes upon their backs sharply. They richly deserve it, I do assure you. Never mind their wincing. They ought to be thankful and kiss the rod of chastisement.

I have no sympathy with corrupt men, but I have much pity for their degraded victims. I abhor the vicious and cowardly custom of winking at the licentiousness of men, and of kicking further into the mire, and trampling in it, those whom they have degraded. We do things very differently in Utah, and consequently the horrible abominations of encouraged prostitution, medical instrumental introspection, pre-natal murder, and baby-farming are unknown among the people there. It is an extremely dangerous thing there for a man to debauch a woman, and whenever it may happen to be done, the guilty offender knows not when he may be made to pay the penalty.

Adultery is generally much more leniently dealt with in monogamous than in polygamous countries. Greece and Rome were the two great prototypes of monogamous marriage. Have any nations ever become more infa-

mously corrupt than did those two? Did not their national power and influence and even existence rot away? The Jews, a polygamous people from the beginning until now, though scattered and peeled for rejecting the Savior, are yet a distinct and vigorous people, endowed with great ability and intelligence and wonderful vitality as a people. They are heirs of the promises. They still practise polygamy in countries where it is legal. They undoubtedly would have practised it more generally if they had not been restrained by law, and in all probability they will practise it extensively when they are again allowed.

You say of polygamic marriage, it was not so in the beginning. Many things are different now to what they were in the beginning, and for various good and sufficient reasons. If all men and women lived up to their mutual privileges and duties as well as did Adam and Eve, there would not be any chance for polygamy worth speaking of. But such is not the case, and the case must be met by a different policy. It may not be irreverent to suppose that the Almighty revealed that He would make the women about equal in numbers to the men, so that they might not reasonably say that the women were a burden to them, and thus He might think to let men prove how they would treat the women. If the men had treated them well, it might have been easy for the Lord to increase the number of women, if He had seen fit. But the men have not treated the women so well as they should have been treated. On the contrary, the men have very shamefully abused the women. Now, considering that the men will not marry the women, as they ought to, but will abuse them, as they ought not to, what a terrible thing it would have been, what hosts of poor, forlorn, unmated, abused, disconsolate, desolated women there would have been, if the Lord had created a sufficient number of them to allow every man several wives apiece! As it is, in England and other countries, the supply of women largely exceeds the demand, wonderfully exceeds the legitimate demand. England has a great many more women than the men are

willing to take proper care of. Nothing in this whole country is so cheap as its women. Why, a man who cannot procure a donkey to abuse, can pick up a woman any day to abuse in the vilest manner! Does society punish him? Very tenderly, if at all. Does the law punish him? No, but the law will considerably pick up the women whom his abuse has diseased, take care of and cure them free, and then turn them loose again with certificates that they are ready for his further delectable abuse! Such are the laws and customs of Christian England and of nearly all Christendom.

If men possess a fine piece of painting, or sculpture, or porcelain, or furniture, or apparel, or jewelry, or mechanism, the work of human art, how greatly they prize it, how carefully they handle it, how heedfully they protect it from injury. But woman (the work of Divine Art, designed and constructed with express and unsurpassable adaptation for the most intimate companionship of man, a work beside which the most admirable painting, sculpture, or mechanism produced by the most subtle human ingenuity and skill, yea, the most exquisite masterpiece of any department of human art, sinks into utter insignificance) is handled with thorough recklessness, treated as of little more account than the mud which is trodden underfoot of men, and frequently the amount of care which is bestowed upon her is merely in view of her despoilment and in studious preparation therefor. How is this? It is really pitiful, wondrously pitiful. Cornelia presented her children and called them her jewels. If children are a wife's and mother's jewels, what must the wife be to her husband, for whom she bears those jewels? Verily, is not the fable of the destruction of the bird that produced the golden eggs more than realized and re-enacted daily before our eyes?

Now how very sad all this is, even to think of. For my own part, when I see the suffering, neglected, and abused condition of women in even this Christian land, I am led to acknowledge the hand and wisdom of the Almighty in not sending into the world any more women than He has. A Ceylon native treated his mule much

better and more tenderly than he did his wife, and on being expostulated with he remarked that God sent plenty of women, but not plenty of mules. And practically the same sentiment prevails in this land. But such a sentiment does not prevail in Utah. The men there consider woman the greatest earthly, perhaps I ought to say heavenly, gift of God to man, and they show their appreciation of the inestimable value of that beneficent gift by receiving the women gratefully, loving and marrying them freely, and extending to them in all respects all the consideration to which their excellent nature justly entitles them. I think the men of Utah are pretty near right in this appreciation of women. What do you think about it? But this is one of those delicate points concerning which I do not know that I can permit you to differ with me. The doctrine is this, that without woman man cannot attain to the highest degree of development and consequent perfection and happiness, nor woman without man, and it is in accordance with the nature of eternal justice that the abuse of women should bring man down to a corresponding depth of degradation.

A man has no right to the person of a woman until he receives her in marriage. When a man receives a woman in marriage, he should receive her as from the Lord, as a most precious special gift of a kind Providence to him, and he should ever regard her accordingly. If he receive another woman to wife, he should receive her in like manner, and appreciate her with like regard, and so on to the end of the chapter, acknowledging the hand of the Lord in all things. It is written, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." Again, "A prudent wife is from the Lord." Further, "A virtuous woman is a crown to her husband." And, "Who can find a virtuous woman? for her price is far above rubies." The Apostle also says, "The woman is the glory of the man."

It is always an astonishment to me, is the treatment many men mete out to women. If there were only one woman in the world, in what profound

respect and esteem she would be held. Now in monogamous countries there is only one woman in the world as a help-meet to any man, but does he regard her accordingly? No, practically and generally, she is not half so respectfully regarded in Christian England as in polygamous Utah. And to any man who or what is better than a woman, a wife? Who or what is more deserving of his respectful regard? Who or what is more skilfully, thoroughly, intimately, admirably adapted to suit him, to be a help, a comfort, a counterpart to him, nay a very portion of himself, flesh of his flesh, and bone of his bone? Depend upon it, when a man half understands the real, the infinite value of a woman, a wife to him, there is an end of all disrespect to her, and sentiments of consideration, respect, esteem, admiration, kindness, tenderness, and unwavering affection pervade his bosom toward her. Such a man may possibly be "overtaken in a fault," and then it is a most sad circumstance, but, when "in his right mind," he would rather lose his head than be guilty of vile abuse of womankind.

Does not the Apostle say, "Husbands, love your wives, and be not bitter against them?" And again, more fully, "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it." "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church; For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." If a man regard his wife thus highly, is it likely that he will abuse a woman who may become his wife?

I know that apparently there is in

the world a great deal of respect paid to women, and some of it is genuine, at which I rejoice. But you will agree with me that much of the respect that is manifested by men towards women is a sham, is the white cloak of hypocrisy, is mere heartless conventionalism, and very often a bait to lure victims to destruction. How many of the men who pay woman this respect are innocent of degrading associations with her? How many sympathize with her pure instincts, rejoice in her fair fame, desire her name to remain unsullied, encourage her honorable aspirations, and are forward to assist her to maintain intact her womanly integrity? Very few, although such are characteristics of real manhood. Why should not a man be careful of a woman's reputation, and of the true foundation thereof? Why should he not be careful of his own reputation, and of the true foundation thereof? All these things ought to be considered abundantly worthy of his most watchful care. He should regard them as the apple of his eye. But instead of this, there is a wail coming up through all Christendom from the women, a wail burdened with the injustice of men toward them, and we hear the inharmonic cries of "Woman's rights! Work for women! What shall the women do?" I exhort the men to do justice to the women henceforth.

As to the women, well, they are already quite as good as the men deserve them to be. If the men will do right, I have no fears about the women, for they are very quick to learn to become pretty much what the men virtually, not ostensibly alone, want them to be. Woman was created to be a help-meet for man, and if he practises righteousness, she will help him; if he practises wickedness, how can it be reasonably supposed that she will not help him in a greater or less degree? I place the onus of reform upon the man. If he will turn from his wickedness and live, practise the principles of life, encourage and cherish and develop life, doing that which is just and right, there can be no reasonable doubt that woman will follow and indeed march fully abreast of him.

[TO BE CONTINUED.]

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TUESDAY, SEPTEMBER 27, 1870.

PLUCKY.

THE New York *Tribune* says that since the days of chivalry it does not know that anything pluckier has been recorded than the visit of the Rev. J. P. Newman to Salt Lake City to do battle with polygamy. Without wishing to detract from the just reputation of the Rev. Doctor for pluckiness, we may say that our experience has been very different to that of the *Tribune*, for we have had personal cognizance of things, some recorded and some not recorded, which we consider, and we think with overwhelming reason, very greatly more plucky than the Doctor's visit to Salt Lake.

What did the Doctor do? Upon the strength of a very liberal salary, no doubt, as well as considerable friendly pressure, satisfied that he was quite as learned, able, and eloquent as any Mormon Elder, and having determined to make a trip to California, and being on his way there, he staid at Salt Lake a few days, to engage some such Elder in discussion, the Elder, although the challenged party, to take the affirmative of a question which he (the Doctor) considered settled in the negative beyond all controversy in the mind of universal Christendom and universal civilization. The Doctor accordingly called at Salt Lake, and succeeded in having a discussion, knowing that he was backed by President Grant, Vice President Colfax, Congress, the U. S. army, all the religious and political press and all the religious and political sentiment of that whole country, outside of Utah, by all the United States' officials and all the Gentiles in Utah, and by the entire religious, political and moral sentiment of Christendom. Now under such auspicious circumstances the Doctor manifested his pluckiness in going to Utah to oppose that which he considered was taught and practised by a very few people whom he and the public generally had been accustomed to consider the filth and offscouring of the earth.

In our humble opinion it was a great deal more plucky in Joseph Smith, when a mere youth, unlearned and without worldly position, means, or influence, nearly half a century ago, boldly declaring, in the teeth of all Christendom and in opposition to the most firmly held beliefs and most cherished traditions of centuries, that all the religious sects and parties of the day were gone astray from the Gospel of Jesus Christ and were left to grope in thick darkness, that God had again spoken and sent His angels from the heavens, restored the Everlasting Gospel and the Holy Priesthood, and commanded His servants to publish the glad tidings among the nations of the earth, that those who would believe and obey might gather themselves out of Babylon (or the unbelieving and wicked nations), that they might not partake of her sins nor receive of her plagues.

In our opinion it is a great deal more plucky in the Elders of Israel leaving the plow, the anvil, the plane, only self-taught in the merest rudiments of scholastic knowledge, unused to public address or to public life, without salary and their families poorly provided for, depending upon God for assistance, and at the call of His servants going forth readily to the nations of the earth to publish the Gospel and to gather together those who may believe thereon, although opposed by the traditions, the belief, the usages, the sentiment, the learning, the ability, and the influence of the whole world, and especially the religious portion of it.

In our opinion it was a great deal more plucky in Elder Orson Pratt publishing the principles of the divine system of plural marriage in the face of Presidents, Congressmen, and Reverend Doctors without number, in the midst of the whole nation and in the capital of the United States.

In our opinion it was a great deal more plucky in Hon. Wm. H. Hooper, in the halls of the Congress of the United States, publicly defending, in a set speech and at a critical and excited time, the principles and practice of plural marriage.

In our opinion it is a great deal more plucky in the members of the Church of Jesus Christ of Latter-day Saints practising the divine principles of plural marriage in the face of the universal opposing verdict of Christendom, and in the face of threatened proscription and outlawry by the Congress, the army, and the nation of the United States.

Sixthly and lastly, in our opinion it was a great deal more plucky in the women of Utah, in mass meeting assembled, requesting Congress not to enact laws prohibiting a plurality of wives, and assuring that powerful body and the nation and the world at large that any such proscription would fail to terrify polygamic women from cleaving to their polygamic husbands.

In the face of the distinguished pluckiness manifested in these several eminent instances, all occurring "since the days of chivalry," but none the less chivalrous on that account, we deduce the following edifying moral—that the pluckiness of the Rev. Dr. J. P. Newman, in calling at Salt Lake City to discuss polygamy, when compared with the pluckiness manifested in the other instances we have adduced, is very small potatoes indeed, and certainly not worth extensive bragging.

J. J.

MARTIN HARRIS.—We copy from the *Deseret News* the following concerning Martin Harris, one of the witnesses to the Book of Mormon. The first paragraph is from a letter by Elder Edward Stevenson to President George A. Smith, dated Chicago, Aug. 21—

"I arrived here a few hours ago, direct from Kirtland, Ohio. I am well, as also Martin Harris, who is with me, although he is now in the 88th year of his age and rather feeble. But he walks along remarkably well, and while at Kirtland hoed out quite a lot of corn, and last fall hired out by the day to dig potatoes. He stands his journey, thus far, quite well, and feels filled with new life at the idea of going to the valleys of Utah to see his children and friends. * * * He is coming to the conclusion, after trying everything else—although he has always borne a faithful testimony to the truth of the Book of Mormon—that the work of the Lord is progressing in the tops of the mountains, and that the people are gathering in fulfilment of prophecy."

Elder Stevenson, during his trip East this time, has paid a visit to the Hill Cumorah, whence the plates from which the Book of Mormon was translated

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What did the Doctor do? Upon the strength of a very liberal salary, no doubt, as well as considerable friendly pressure, satisfied that he was quite as learned, able, and eloquent as any Mormon Elder, and having determined to make a trip to California, and being on his way there, he staid at Salt Lake a few days, to engage some such Elder in discussion, the Elder, although the challenged party, to take the affirmative of a question which he (the Doctor) considered settled in the negative beyond all controversy in the mind of universal Christendom and universal civilization. The Doctor accordingly called at Salt Lake, and succeeded in having a discussion, knowing that he was backed by President Grant, Vice President Colfax, Congress, the U. S. army, all the religious and political press and all the religious and political sentiment of that whole country, outside of Utah, by all the United States' officials and all the Gentiles in Utah, and by the entire religious, political and moral sentiment of Christendom. Now under such auspicious circumstances the Doctor manifested his pluckiness in going to Utah to oppose that which he considered was taught and practised by a very few people whom he and the public generally had been accustomed to consider the filth and offscouring of the earth.

In our humble opinion it was a great deal more plucky in Joseph Smith, when a mere youth, unlearned and without worldly position, means, or influence, nearly half a century ago, boldly declaring, in the teeth of all Christendom and in opposition to the most firmly held beliefs and most cherished traditions of centuries, that all the religious sects and parties of the day were gone astray from the Gospel of Jesus Christ and were left to grope in thick darkness, that God had again spoken and sent His angels from the heavens, restored the Everlasting Gospel and the Holy Priesthood, and commanded His servants to publish the glad tidings among the nations of the earth, that those who would believe and obey might gather themselves out of Babylon (or the unbelieving and wicked nations), that they might not partake of her sins nor receive of her plagues.

In our opinion it is a great deal more plucky in the Elders of Israel leaving the plow, the anvil, the plane, only self-taught in the merest rudiments of scholastic knowledge, unused to public address or to public life, without salary and their families poorly provided for, depending upon God for assistance, and at the call of His servants going forth readily to the nations of the earth to publish the Gospel and to gather together those who may believe thereon, although opposed by the traditions, the belief, the usages, the sentiment, the learning, the ability, and the influence of the whole world, and especially the religious portion of it.

In our opinion it was a great deal more plucky in Elder Orson Pratt publishing the principles of the divine system of plural marriage in the face of Presidents, Congressmen, and Reverend Doctors without number, in the midst of the whole nation and in the capital of the United States.

In our opinion it was a great deal more plucky in Hon. Wm. H. Hooper, in the halls of the Congress of the United States, publicly defending, in a set speech and at a critical and excited time, the principles and practice of plural marriage.

In our opinion it is a great deal more plucky in the members of the Church of Jesus Christ of Latter-day Saints practising the divine principles of plural marriage in the face of the universal opposing verdict of Christendom, and in the face of threatened proscription and outlawry by the Congress, the army, and the nation of the United States.

Sixthly and lastly, in our opinion it was a great deal more plucky in the women of Utah, in mass meeting assembled, requesting Congress not to enact laws prohibiting a plurality of wives, and assuring that powerful body and the nation and the world at large that any such proscription would fail to terrify polygamic women from cleaving to their polygamic husbands.

In the face of the distinguished pluckiness manifested in these several eminent instances, all occurring "since the days of chivalry," but none the less chivalrous on that account, we deduce the following edifying moral—that the pluckiness of the Rev. Dr. J. P. Newman, in calling at Salt Lake City to discuss polygamy, when compared with the pluckiness manifested in the other instances we have adduced, is very small potatoes indeed, and certainly not worth extensive bragging.

J. J.

MARTIN HARRIS.—We copy from the *Deseret News* the following concerning Martin Harris, one of the witnesses to the Book of Mormon. The first paragraph is from a letter by Elder Edward Stevenson to President George A. Smith, dated Chicago, Aug. 21—

"I arrived here a few hours ago, direct from Kirtland, Ohio. I am well, as also Martin Harris, who is with me, although he is now in the 88th year of his age and rather feeble. But he walks along remarkably well, and while at Kirtland hoed out quite a lot of corn, and last fall hired out by the day to dig potatoes. He stands his journey, thus far, quite well, and feels filled with new life at the idea of going to the valleys of Utah to see his children and friends. * * * He is coming to the conclusion, after trying everything else—although he has always borne a faithful testimony to the truth of the Book of Mormon—that the work of the Lord is progressing in the tops of the mountains, and that the people are gathering in fulfilment of prophecy."

Elder Stevenson, during his trip East this time, has paid a visit to the Hill Cumorah, whence the plates from which the Book of Mormon was translated

were obtained. He says, "Although the hill is very steep—the highest in these parts—wheat has been grown on the very spot whence the plates were taken." He visited and talked with an old gentleman, now seventy-four years of age, who, when the plates were exhumed, resided adjoining the hill, and resides there still. The people now call the hill "Mormon Hill." In the country around, old buildings, forts, earthworks and mounds have been discovered, showing that in times long past it was thickly peopled, and that it has been the theatre of conflicts between contending armies.

The *News* of Aug. 31 says—

Considerable interest has been felt by our people in the arrival in this city of Martin Harris, one of the three witnesses of the Book of Mormon. He arrived here at 7.30. p.m. yesterday, in the company of Elder Edward Stevenson, who left this city on the 19th of last July for the purpose of bringing him out from Kirtland, Ohio, where he has been living since the Saints first moved there—1831—thirty-nine years ago. Brother Stevenson has had a strong desire to have Martin Harris brought here. But he himself has thought for years that his mission was in Kirtland, he feeling that the Lord required him to stay there and bear testimony to the Book of Mormon and the first principles, which he has been earnest in doing, and he has felt reluctant to leave. But when Brother Stevenson corresponded with him about coming out to the Valley, he replied that the Spirit testified to him that he should come here, and in every letter that he afterwards received from him he expressed a still stronger desire to come. Brother Stevenson made a collection, and after raising sufficient means, went to Kirtland and brought him on.

Martin Harris is in his 88th year. He is remarkably vigorous for one of his years, and still retains the use of his faculties, his memory being very good, and his sight, though his eyes appear to have failed, being so acute that he can see to pick a pin off the ground. He has experienced many changes and vicissitudes; but on one point, so far as we have heard, he has never changed—he has never failed to bear testimony to the divine authenticity of the Book of Mormon. He says it is not a matter of belief on his part, but of knowledge. He, with the other two witnesses, declared—and their testimony has accompanied every copy of the book—"that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw, the plates and the engravings thereon." This declaration he has not varied from in forty-one years; and it is a remarkable fact that, though away from the Church, and not maintaining their connection with the Prophet Joseph Smith, not one of the three witnesses has ever failed, so far as known, to bear testimony to the truth of their united declaration contained in the preface of the Book of Mormon! Deny whatever they might of other points of doctrine, of Joseph's authority or of his management, they never have denied the testimony which they have given to the world concerning the Book of Mormon.

We are glad to see Martin Harris once more in the midst of the Saints. He feels that this people are led by God, that they are a happy and a blessed people and have the appearance of enjoying God's favor. They are doing the very work which the Book of Mormon said should be done, and are the only people, who, as a people, believe in that Book.

The history of this veteran member of the Mormon church would no doubt be as interesting, if written, as his course, since the severance of his connection with the Prophet Joseph at the early rise of the church, has been singular. One of the original witnesses of the Book of Mormon, he saw the angel, and handled the plates from which that book was translated. In relation to this, his testimony has never wavered, yet he, for some cause or other, has kept himself aloof from the church for many years, and has taken no part in carrying on the great work, of which he, in connection with Joseph and others, laid the foundation. No greater proof could be given, than the history and course of this man, that the work of God is not dependent upon any man, however great, talented, illustrious or favored he may be.

There is still one other of the "original witnesses" living—namely, Mr. David Whitmer. He now resides in Missouri.

THE IDAHO steamship arrived at New York on Wednesday, Sept. 21, after a longer passage than usual.

CORRESPONDENCE.

ENGLAND.

Newport, Monmouthshire,
Sept. 11, 1870.

President Horace S. Eldredge.

Dear Brother,—I am here in Monmouthshire now alone, brother Levi W. Richards, as you are aware, having left me. I feel rather lonesome now he is gone, as he is a young man whom I greatly esteem, and who is greatly beloved by all the Saints in this Conference, without one exception that I know of. I know myself that he has lived a life of purity that is seldom equalled. He leaves this country with the blessings of all the Saints that are acquainted with him. Now he is gone I feel the burden is upon me, and greatly do I feel my weakness. If I did not know that this is the work of the Lord, I should feel to shrink, but I do know it by His eternal unerring Spirit, not by any outward signs particularly, for a man may be deceived by the seeing of the eye or the hearing of the ear, but when a man enjoys the Spirit of the Lord he cannot be deceived, he has that assurance within him that nothing else can give, and by the help of the Lord I will try to live so that His Spirit will be my constant companion, that this mission may prove a blessing to myself and those to whom I am sent.

There are many good Latter-day Saints in the Monmouthshire Conference, their whole souls are in the work of God, they do all they can for the progress of the kingdom, they struggle hard to accumulate means to gather to Zion. I have no need to preach the gathering to the Saints here—that seems to be the height of their present ambition, and may God in His mercy look down upon them, I ask it in the name of Jesus, and open the way before them and all the honest

in heart throughout all this land, to gather to Zion.

I think I have seen hundreds, if not thousands, of the seed of Abraham in this country. I see them every day, I think, and know them when I meet them in the street. When they see the judgments of God coming on the earth, perhaps they will seek after the truth. But blessed are they that know the day of their visitation and receive the testimony of the servants of God, for if faithful they shall dwell on high, and the place of their defence shall be the munitions of rocks, the chambers of the Lord, where they shall hide themselves until the indignation of the Lord shall be overpast.

Your visit here with sister Eldredge has left a good impression among the Saints. Give my best respects to her, and all the brethren with you, and may God bless yourself and may you enjoy much of His Spirit to enable you to do all the good that there is in your heart to do, is the prayer of your humble servant,

CALEB PARRY.

London, Sept. 16, 1870.

Elder John Jaques.

Dear Brother,—Since taking leave of you in Lime Street Station, I have attended five meetings, preaching and counseling in and around London, besides visiting some scattered Saints in Hertfordshire and Essex. On Saturday I purpose commencing a tour around St. Albans, Watford, Hemel Hempstead, Studham, and Kensworth, having in view the following objects—the spreading of truth, the building up, comforting and strengthening of the Saints, the guarding of the flock from the intrusion of wolves, and discharging my own duty before God. I regret that I cannot accomplish more

good in the cause of truth. I seek earnestly for the good Spirit to be my guide, to enable me to be truly a servant of God in actions as well as in preaching. Although somewhat afflicted in body, I can say indeed and of a truth that my spirits and my understanding of this great work were never better in my experience in the ministry, which has been considerable in Great Britain.

We occasionally add a few by baptism, although these events are not of as frequent occurrence as we could wish. We can realize very fully that one may plant and another may water, but the successful and fruitful increase comes from our Father. There is an improvement in the attendance at some of our meetings in London and other portions of the Conference, very attentive listeners come in, and I do not think they are altogether accidental droppers in, for evidently most of them manifest great interest in what they hear. I trust that during the long evenings of autumn and winter we shall have good meetings for Saints and strangers and the work will increase in faith and numbers in this portion of the Lord's vineyard.

I trust ever to be interested in the welfare of Israel, the spread of truth, and the prosperity and building up of the kingdom of God.

Wishing a very kind remembrance to President Eldredge, sister Eldredge, Elder Carlson and all at 42, I remain your brother in the covenant,

R. F. NESLEN.

WALES.

Swansea, Sept. 5, 1870.

President Horace S. Eldredge.

Dear Brother,—I was one of a group of seventeen missionaries who left Salt Lake City May 13, 1867, and arrived at Liverpool July 26 of the same year, where I received my appointment from President Franklin D. Richards to travel in the Principality of Wales. Having now been released to return home, I feel it my duty to give you a brief report of my labors and experience in the ministry. After a few days' visit to my friends and relatives, who were elated at seeing me, and about two weeks' in the Monmouthshire Conference, the place of

my birth and my adoption into the Church of Jesus Christ of Latter-day Saints, I was appointed to travel in the North Wales Conference, under the direction of Elder John Parry, the district President, who was kind enough, in connection with Elder A. W. Carlson, to accompany me on a two weeks' tour through the Conference. The society of these brethren became near and dear to my heart, insomuch that a feeling of sorrow and loneliness came over me when they took their departure, for I was inexperienced and a stranger in a strange land among strange people, with but little in my pocket. So the first thing I did was to seek a private place where I could pour out the feelings of my heart before the Lord, who is always ready and willing to comfort and console His children under the various scenes and circumstances which they are called to pass through, and I must admit that He did so to me on that occasion, insomuch that I felt as if I was at home among my best friends, for it seemed to me that the Lord, through His Holy Spirit, had brought them to me, so that I felt at times as if I was treading the beautiful streets of Salt Lake City, and could hear the rippling of the crystal streams which sparkle on either side.

In the summer of 1868 I was released from my labors there, and appointed to the Presidency of the Swansea Conference, where I have labored ever since, to the best of my ability, for the advancement of the kingdom of God and the salvation of the Saints. My whole efforts were to build up and encourage the Saints in the good work in which they were engaged, leaving all subjects alone which were not applicable to their present condition. The emigration of so large a number last season from this Conference, rendered my duties, for the past year, more like those of a Teacher, going round from house to house, than those of a Travelling Elder, owing to the scattered condition of the Saints, who are very few and so far between, which makes it difficult in some places, even when two or three Branches meet together, to get up a congregation of more than ten or twelve people. As to the outside world, with few ex-

ceptions, they are proud, haughty, scornful, and indifferent to the Gospel of Christ. It is with the greatest difficulty that we occasionally manage to persuade one here and there to embrace the Gospel. Having had the privilege of becoming acquainted with nearly all the Saints in the Glamorgan, Monmouthshire, North Wales, as well as those of the Swansea, Conferences, who without exception have shown tokens of great friendship and kindness towards me while sojourning among them, and have always treated me to the best of their ability, I feel it my duty to thank them for the same. I have experienced much pleasure in the society of Elder Joseph Parry, my successor in the Presidency of the Swansea Conference, and I trust that he will be the means of accomplishing much good in his field of labor, and will be a blessing to the Saints in that region.

Ever praying for their welfare and prosperity, for they have really been fathers, mothers, brothers and sisters to me, and for the advancement of the kingdom of God, I remain, with kind love to you and the brethren in the Office, your obedient servant,

JOHN S. LEWIS.

Swansea, Sept. 14, 1870.

President Horace S. Eldredge.

Dear Brother,—I am happy to say we have some very good Saints here, for whose interests I shall labor to the best of my ability. I am going to make an effort in my humble way, God being my helper, to bring about an improvement among the Saints here. Next Sunday being our council day in Swansea, I have notified all the Priesthood of the district to be present, that I may speak to them, and if the Lord will bless me with His Spirit, good will result from it. I intend to follow out the same policy through the whole Conference, and if I can be an instrument in the hand of the Lord to bring about union and earnestness in this labor of love, I shall be thankful.

It is true that wickedness abounds to a fearful extent in the world. But for all that, I am satisfied that there are a great many good, honest people to be found amongst them yet, and

good works on the part of the Saints, accompanied by good and faithful testimony and conduct on the part of the Elders, with the inspiration of the Spirit of God to help them, will bring many to a knowledge of the truth and save them from the judgments that are coming upon the earth. For the judgments will surely come, for the mouth of God hath spoken it. For He hath said He is going to hold a controversy with the nations, and that He will come out of His hiding place to vex them with a sore vexation for their iniquity. Well did the old Prophet say, that the fury of the Lord should be upon their armies, and that he would deliver them to the slaughter. The ingenuity of man has been taxed to its utmost to produce the mitrailleuse, chassepot, needlegun, and many other improved modern implements of war. And their armies by the hundreds of thousands rush madly to the slaughter. So the words of the Prophets are literally fulfilled before our eyes, and happy is the man who has the Spirit of God with him to enable him to see the signs of the times, which are visible on every hand, and deliver himself from the wickedness and confusion that reign in Babylon.

Accept my kind regards for yourself, sister Eldredge, and all the brethren at 42.

I will close by subscribing myself your brother and fellow-laborer in the Gospel of peace,

JOSEPH PARRY.

SWITZERLAND.

Bern, September 8, 1870.

President Horace S. Eldredge.

Dear Brother,—Since my last letter, of which I noticed a copy in the STAR, I have been through every Branch in the west part and the Jura district of the Swiss Mission, and have visited nearly every family of Saints in these parts. They feel well and begin to see more and more that the Lord is about to visit the nations, and that Zion is the prepared place of safety. Most of the Saints in those districts are employed in watchmaking, and some of them have had some faint hope to raise means enough to gather next year, but in consequence of the

war their work is stopped and their little savings have to be spent for bread. Provisions of any kind are on an average as high in Switzerland as they are in Utah, and when we consider that $2\frac{1}{2}$ francs (50 American cents) per day are good wages, we must not wonder that now, there being no work, the Saints have to endure some very hard times. I keep telling them, however, that they must do the best they can, that it is our Father's business to provide for His children here, that He will deliver every one from Babylon in His own time, that the gold and the silver belong to Him and the hearts of men are in His hands, and He can turn them as He likes, to benefit those who do His will.

In a few days I shall start for East Switzerland, to go through brother West's field of labor.

The work is progressing nicely. The prospect is that we shall soon be able to organize some new Branches.

In the name of the Saints I feel to return my thanks for the kindness extended to our late emigrant Saints.

Please give my best compliments to all of the brethren at the Office. Brother Snell wishes to be kindly remembered.

I remain your brother in the Gospel.

EDWARD SCHOENFELD.

SCANDINAVIA.

Copenhagen, Sept. 11, 1870.

President Horace S. Eldredge.

Dear Brother—All is well in this Mission, so far as I know. The Elders write encouragingly from almost all parts of the Mission, and a good spirit seems to be enjoyed by the Elders and Saints generally. Brother Edlefsen, who is a Travelling Elder in the Mission, has just returned from a six weeks' tour through the Christiania Conference, which embraces all Norway. He says a good prospect is before us in that country, the Saints feel well, and many strangers are investigating the principles of our faith.

We are getting out a new edition of the Hymn Book, and having a number of tracts republished, as we have run out of several important works.

Elder Edlefsen and the brethren in this Office join me in love to you and all at 42.

Your brother and fellow-laborer in the Gospel of peace,

W. W. CLUFF.

AMERICA.

Des Moines, Polk Co., Iowa,

Sept. —, 1870.

Editor L. D. S. MILLENNIAL STAR.

Dear Sir—Being desirous of reading the STAR, I write to you to know if you will send it, as I would like to get it for one year, with the back numbers of the present volume if you can, and as soon as I receive your answer I will send the money, as I am anxious to read the glad tidings the STAR contains.

It is four years since I left my native home for Utah. My father got an assisted passage to Nova Scotia. Since then we have journeyed westward as fast as our means and circumstances would permit. We have now got to Des Moines, where we are forced to stay until we gather a little means to carry us farther on our way. There is a large family of us—seven sisters, three brothers, father, mother, and myself, but we are a happy family. God has greatly blessed us all since the day we left our native land, and although we have been long on our journey and have had troubles and trials, yet we have faith in God that all will be well with us and that we shall soon reach the land of the faithful.

We have quite a Branch here, all good, honest, and faithful people, desirous to serve God and do what is right. We had quite a time here August 24th and 25th, as Martin Harris, in company with brother Stevenson, arrived, and there was quite an excitement among the outsiders to see "the man that wrote the Mormon Bible." Martin is a hale, hearty old man, ready to answer all questions, and stands strong in the defence of the Book of Mormon.

We formerly received STARS from the brethren at home, but they have all since gone to Utah and I have not received any this last year. So I hope you will write soon and you will greatly oblige your brother in the covenant of peace,

W. CAIRNS.

UTAH NEWS.

THE following are from the *Deseret News* to Sept. 3:—

Mrs. Mary West, relict of the late Bishop C. W. West, of Ogden, died there, Aug 28.

Hon. Judge McKean, U.S. Chief Justice of the Territory, arrived from the States Aug. 30.

Hon. W. H. Hooper and family had gone on a recreative visit to Soda Springs, for a few weeks.

The Theatre was open for the Fall season, Messrs. Lyne, McKenzie, Margetts, and Graham, Miss Colebrook and Mrs. Kiskadden being the chief attractions. Messrs. P. Margetts and H. B. Bowring, sole lessees and managers; P. Margetts, stage manager; H. McEwan, prompter and assistant stage manager; J. C. Graham, treasurer; Prof. G. Careless, leader of orchestra.

Brother Joseph Birch, of St. George, returned from the States, Aug. 31. He had purchased and taken along 56,000 lbs. of machinery—a complete outfit for a woollen factory and an addition to the cotton factory at Washington. He had also taken with him an experienced man, Mr. Loughery, from Kellyville, Philadelphia, to fit up the machinery and to run it for a year. Brother Birch reported having been treated with the greatest liberality and respect by the manufacturers of Philadelphia, who gave him free access to their factories.

The liquor establishment of Paul Engelbrecht, in Second South-street, was entered August 27, by City Marshal John D. T. McAllister, Captain Burt, chief of police, and 18 regular and special policemen, empowered with a warrant from Alderman Clinton, and the casks, cases, and bottles of liquor found in the establishment were demolished. Engelbrecht would persist in selling liquor without a license, in spite of the city ordinances. Several of the persons engaged in the above laudable business were arrested by U.S. Marshal Patrick, on a warrant issued by U.S. Judge Strickland, and held in bail to appear at the U.S. District Court.

Presidents B. Young, Geo. A. Smith and D. H. Wells and party left Salt Lake City for the southern portion of the Territory, Aug. 27. The following is the list of the company:—Presidents B. Young and D. H. Wells; Elders B. Young, jun., R. T. Burton, John R. Winder, J. W. Fox, A. E. Hinkley, Briant Stringham, D. B. Huntington, O. P. Arnold, Willard Young, and A. M. Musser. President G. A. Smith, Elders A. K. Thurber and John H. Smith went with them to Nephi. Two excellent meetings were held at Provo, Aug. 28; Presidents Joseph Young and Brigham Young spoke in the morning, and Presidents Brigham Young and G. A. Smith in the evening. General and wholesome instructions were given to large and attentive audiences. Meeting was held at Springville the same evening. There was a full house; Presidents Young, Smith, and Wells, and Bishop A. O. Smoot, spoke. The party held meeting at Nephi, Aug. 29, the audience being addressed by Elder Orson Hyde and President Geo. A. Smith. The party went to Scipio on the 30th, and held meeting, at which Elders Nephi Pratt, R. T. Burton, and B. Young, jun., spoke on the gathering and on living up to the counsels of those God had placed to guide His people. The party held meeting at Fillmore on the 31st, which was addressed by Presidents B. Young and D. H. Wells. "Flags flying, drums beating, escorts charging, schools out, and general rejoicing among the people." The party were at Cove Creek, Sept. 1, and Beaver, Sept. 2, where they held meeting, Presidents B. Young and D. H. Wells being the speakers. The party were at Parowan on the 3rd.

Colfax is shrewd—he declares that his ambition is satisfied and he positively means to retire to private life at the close of his present term of office.